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No. 10.

Expect Great Things from God. Attempt Great Things for God.

VACATION days are over, and we are slipping into the old familiar grooves once more. Our cozy winter homes have an added charm as we compare them with the bare walls of a summer boarding house, and most thoroughly do we appreciate the warmth and activity of our home church life after the desultory, half-hearted efforts we have made during our summer wanderings. Among the delights of reunion we believe none will be sweeter than among those united in the foreign missionary bond, the strong and tender tie which has proved so great a blessing to so many of us in our work. For the winter before us we believe that our members are ready to take up the work with songs of praise and thanksgiving for the privilege it brings, and to enter into it with a zeal and enthusiasm that insures success. Much depends on the three remaining months of the year if we are to reach the aims set before us at its beginning. For the treasury, while there is a decided increase in legacies, there is a deficiency of over \$8,700 in contributions, as compared with those of last year; the hoped for additions to the subscription lists of *LIFE AND LIGHT* and *Dayspring*, and we fear also, too, the membership of auxiliaries and the attendance at the meetings have been far from realized. It would be a great pain to us all to be at the close of our twenty-fifth year to be obliged to report a retrograde movement, or even a meager growth. This need not be if we are all ready to make all the effort possible for a suc-

cessful issue during the next three months. Nearly the whole increase in receipts last year was obtained during the first six months, and is there any reason why half as much could not be secured during the next three months? It can be done if each woman will stand in her place doing her utmost to bring about the desired end. Just what that utmost is for each one we can not presume to say. That is a point for each one to settle for herself. The children of this world find no lack of men and means for their enterprises. At the time of writing the secular press is teeming with accounts of a demoralizing exhibition of brute force, where the ticket money amounted to \$125,000, while thousands more were poured out in other ways connected with it. Shall those whose aim is to carry the inestimable blessings of salvation to mankind be less wise in planning, less energetic in executing, less earnest in unceasing labor to accomplish their aim? Let us never forget that if we ask in faith we may have infinite wisdom, and power, and blessing for our effort. With God all things are possible.

WE do not know of any comparatively small undertaking of the Board which has brought so much satisfaction as the issue of our Calendar for Prayer about a year ago. Home workers have entered into its suggestions with earnestness, and the strength and comfort derived from it by our missionaries has been a source of delight to us as well as to them all the year. A similar one for 1893 is now nearly finished, for which we shall be glad to fill orders after October 20th. The price will be the same as last year, twenty-five cents each, with ten cents additional for postage, or twenty cents each besides expressage to those ordering as many as twenty-five.

THE Friday morning prayer meetings at the Board Rooms were resumed September 9th. It was pleasant to see the familiar faces once more, and the gathering was specially memorable as a farewell for three missionaries, who sailed for San Sebastain, Spain, the next day,—Miss M. L. Page, Miss A. H. Webb, and Miss Alice Bushee. The prayer of consecration offered by the mother of one of the young ladies will long be remembered by those present.

THERE are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian, and if anyone likes to go in and read my good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more.—*Woman's Miss. Mag.*

ALL that Japanese law requires a man to do in order to put away his wife, is to have her name erased from the official register of his family, and have it re-entered on the register of her family. Strong efforts are being made to amend this easy plan of divorce.

AN exchange recommends to its readers four helpful missionary periodicals. They are *The Missionary Review*, *Gospel in All Lands*, *LIFE AND LIGHT*, and *Woman's Work for Woman*. It is always pleasant to find ourselves in good company.

Mrs. Newell, of Constantinople, who has been spending her summer vacation on the Island of Mitylene, writes:—

IT is hard to go anywhere in the Orient beyond all feeling of responsibility. Down by the sea, in a lonely place, are two boys of twelve and fourteen,—lepers. The story of these children, driven out from their home, and their desolate loneliness, as they narrated incidents of their life to me, not to mention their physical suffering, is enough to rend the stoutest heart. I have been trying to help them memorize parts of Scripture; it is slow work, but I trust they may be able to retain some of the precious promises to cheer them in that awful, slowly coming death. In a village a few hours from here priest and people are all lepers. Leprosy is a scourge to this whole island,—certainly the most loathsome disease, the most to be dreaded, that I have ever seen. Yet, O-shame! there is a curse here greater than leprosy; it is New England rum!

On the island are eighty villages, rich in olive groves and vineyards, with a hundred thousand Greek inhabitants living in primitive style. Among them is one evangelical family, a Greek bookseller in the employ of the British Bible Society. The people have fine classical features, but the adults are largely illiterate; perhaps less than five per cent know how to read. Come of a nation who once led the whole world in arts and sciences, whole villages are without a periodical of any sort; of a people who, as they claim, gave to us our religion, their own is reduced to a mere dead form. They are now in need of just the help our fair land can give; and yet, in place of preachers and teachers we must see New England rum as the only reminder that there is an America. To be served again and again, as an honored guest, with coffee mixed with rum; to hear the word rum taken bodily into this "language of the gods;" to see men, women, and children drinking the vile curse,—throws on me a feeling of responsibility almost greater than I can bear. How thankful I am for that noble band of women who are awake to the cause of temperance, and that Christians in the United States are stirred as to the evil of sending alcoholic drinks to foreign lands.

To those who consider the condition of women in Japan as one to be envied we commend the following incident, sent by one of our missionaries. She writes:—

I MUST tell you a pitiable thing which happened not long ago. The sister of one of our schoolgirls was married last year to a young school-teacher, who, soon after, went to another city to live. After a short time he divorced his wife, and sent her back home to live. Then her baby was born about a month ago. The girl's father refused to allow her to keep it, because he is determined that she shall marry again as soon as possible; and the father of the baby offered ten dollars to any one who would take the baby off his hands. Two miserable-looking wretches came forward for that purpose, but we felt that either the baby would be allowed to die, or would be lost forever by giving it into their hands. The mother's sister will graduate in two years, and then wishes to adopt the baby for her own, as she can then support it; so I have become responsible for it for the next two years. Isn't it a sad case?

THE love of flowers among the Japanese amounts almost to adoration; actually I think to take flowers away would rob them of the sunshine of their lives. In a lovely holiday ramble it was strange to see little strips of paper fluttering among the blossoms. Upon asking why they were hung there, I was informed that it was the custom of the people to express their delight by writing little sonnets and hanging them among the boughs.—*Ex.*

JAPAN.

EDUCATION OF WOMEN IN JAPAN.

We make the following extracts from a paper by Miss Emily Brown in the last report of the Japan Mission, which gives an admirable *resume* of the need and effect of education among Japanese women.

IN Japan, as in other countries, Christianity has been the friend and patron of woman's education. Within a few months after the first Kumi-ai (Congregational) church was organized in Kobe, a Christian school for girls—known in America as the Kobe Home, in Japan as the Eiwa Jo Gakko—was established in the same city. As the number of churches increased, and new centers of Christian work were formed in distant parts of the empire, new schools were planted in those centers; and so the number increased, until, at the present time, there are twelve. Nine of these schools provide a general education, and are located in the following cities: namely, Kobe, Kumamoto, Kyoto, Maebashi, Matsuyama, Niigata, Okayama,

Osaka, and Tottori. The Kobe School now offers an advanced course of three years, and several others have post-graduate classes in various studies. The Women's Evangelistic School and the Training School for Kindergartners at Kobe, and the Doshisha Training School for Nurses at Kyoto, offer special training in those lines. In connection with the training class in Kobe there is a flourishing kindergarten, and another, an outgrowth of this, in Akashi. Twenty-four single lady missionaries are engaged in this educational work for women.

Perhaps the best definition of education which has appeared lately, is that given by Alice Freeman Palmer in a lecture, which has been widely quoted in Japan. She says that "education is liberation of mind"; and intimates that it is liberation from a "little round of personal relations, small interests, and good times." To a Japanese woman an education means just so much more than that, as the position of woman is lower in Japan than in the land of Mrs. Palmer. Every now and then an article appears in some Japanese or foreign newspaper, the aim of which is to show that the status of Japanese women is equal, in all desirable respects, to that of their Western sisters; and that the differences are really in favor of the former, for they are spared the "feverish restlessness and vain ambitions" which characterize the latter. The inference, of course, is that any effort to change that status is entirely a work of supererogation. It is certainly true that Japanese women are more fortunate, in many respects, than any other Oriental women. They are not kept such close prisoners in the house, nor, perhaps, subject to severe personal ill treatment. A few rare women, by the force of native ability, have broken through the bonds of custom, learned to think for themselves, and won no little fame by their achievements in literature, and even in government. But what estimate do those foreign writers place upon womanhood, who, knowing Japanese home life, yet assert that there is no need for improvement? The most charitable construction which can be put upon such articles is that the authors do not really know whereof they are writing. To a Japanese woman an education means, among other things, an emancipation from the belief that she is a piece of property, wholly at the disposal of her male relatives, and an entrance into the glorious liberty of the knowledge that she has an individual existence and destiny; that she may think, and that her opinions, at least in regard to the management and education of her own children, may have some value. A complete education includes for her, as for all women, a knowledge of her responsible relations to God and to humanity, and a full, and loyal, and loving acceptance of the obligations implied by those relations. Other things being equal, an educated Christian woman is a greater power for

good than one who is not educated. This is the reason, and the only reason, that a missionary may engage in educational work; and the results in Japan do certainly justify the work.

It must be understood that the old style of education is not to be utterly condemned. The graceful manners, the cheerful obedience, and the various domestic accomplishments which, with a very elementary knowledge of reading and writing, constituted the whole education of a girl in the old days, were all good in themselves, and it is to be devoutly hoped that not one jot or tittle of them will be lost in the present educational metamorphosis. But it is admitted by a constantly increasing number of the most intelligent Japanese people, that this education is not broad enough for a woman of New Japan, and so the new and the old are combined in all possible proportions. When it is remembered that three years of daily practice are necessary to a thorough knowledge of the intricacies of ceremonial tea, and an equal amount of time for sewing and other branches, and that the usual marriage age is sixteen years, often earlier, the difficulties in the way of making a successful combination are at once apparent.

It has been quite the fashion of late for young men, even for some educated abroad, to declare their preference for wives educated in the old style or, to use their own words, "uneducated wives," because they are "more obedient," and are "better housekeepers." Doubtless, also, though this reason is never given in public, an ignorant wife will look up to her intelligent husband with a more worshipful awe, be less quick to detect his weaknesses, and more lenient toward them. Those who prefer this kind of homage to intelligent affection and respect, will, of course, prefer uneducated wives.

There is another peculiarity of Japanese schools which is very surprising to foreigners because so unexpected in a country where obedience is honored in all the sacred books as one of the highest virtues, and where in the old days a student might not walk near enough to a teacher to tread upon his shadow. This is the large share which students claim, and are often allowed to take, in the government of the school. For instance, not infrequently a teacher will discard a text-book of which the students do not approve, and ask them to choose a substitute. A school principal will invite the students to place anonymous criticisms of the teachers and management of the school in a box designated for the purpose. A body of students will demand the dismissal of a certain teacher, and more often than otherwise their demands are granted. Probably, also, there is not a school in Japan where the teachers have not been favored by the students with more or less advice in regard to the general conduct of the school. There are probably few Japanese teach-

ers who would indorse the principle that the students, rather than the teachers, should rule; but in practice it is certainly often allowed, and is a most perplexing factor in all school problems. A young pastor recently expressed high praise of a certain school, because "in that school everything is managed by the students, so it is very successful." Not long ago a young girl in a certain school, not Kumi-ai, however, wrote an essay on the subject, "Whom Shall We Obey," and the following is an extract: "We cannot obey our parents, as they are ignorant. We cannot obey our teachers, as they may be mistaken; so we must think of everything deeply, and follow our own opinion." This tendency to insubordination is the result of a lack of intelligent discipline in the home, and finds its culmination in that troublesome element of Japanese society, the *soshi*. It is often augmented in Christian schools by the mistake, in theory and practice, that ruling by love means ruling without law.

It is difficult to reconcile this characteristic with another, which is equally marked, and which helps not a little to make the work of the classroom a pure delight. Japanese students, girls, at least, are certainly ahead of Western students in the matter of earnestness and enthusiasm in study. It is comparatively easy to arouse and maintain the most enthusiastic attention in the classroom; and, wanting the distractions of parties, novel reading, etc., girls apply themselves so closely to study that restraint is much oftener called for than incitement. Japanese students are not as strong as Western students, and thus more care is necessary to prevent them from attempting to do too much. This interest in study extends to the Bible, which is a new book to these students, and the uniformly good attention which they give, and the interested questions which they ask, are in marked contrast with the listless inattention which sometimes prevails in a Bible class composed of American schoolgirls.

The oldest of our twelve schools was established only a little more than sixteen years ago, and three of them, namely, Matsuyama, Maebashi, and Kumamoto, have not yet graduated any students. The remaining nine have sent out two hundred and twenty-one graduates, all of whom, with a very few exceptions, are honoring the cause of Christ and of Christian education in their lives and by their work. Who can estimate the streams of beneficent influence which have been started by these two hundred and twenty-one graduates, and which will end only with eternity!

Among the indirect results, and one which includes all the rest, is the extent of "liberation of mind" to which the men and women of Japan have already attained, which claims on the one hand, and concedes on the other, a greater share in the privileges and responsibilities of life. In a few

homes, enough for an example, woman has ceased to be that unnatural creation, half doll and half upper servant, and has become the intelligent friend and colaborer of her husband.

Also the marriage age has been very materially raised. In the Christian communities, at least, marriages at thirteen and fourteen years of age are not as common as they once were. And progress has been made in raising marriage itself from the position of a mere commercial transaction, where a daughter was virtually, and often literally sold, and a wife bought, to the divine institution which the Creator intended it to be.

Another result, which always follows when a higher position is accorded to woman, is the higher tone of social morality. A very perceptible beginning has been made in the creation of a stronger public sentiment against the social evil.

But these and all the other blessings which the Christian education of her women is bringing to Japan, come chiefly from the Christian member of this holy league. An education without Christ may broaden and enrich the subjective life of a woman, but it will hardly make her happier or more useful. Only the power of Christ in her heart will lead her to consecrate her newborn powers to the sacred cause of making the world better. With all the power of educated hearts and educated minds, not a few Japanese women are now reaching out their hands to the help of sinning and suffering humanity in the low places and in the high places, in homes of poverty and of wealth, in prisons, hospitals, and asylums. In the last great day it will be found that among the redeemed from out this people, the number of those who were led by the Spirit speaking through the lips and life of a woman, is not small.

As we look backward we find cause for deep gratitude to God, and the future is bright with the signs of greater blessings to follow. The words of the Psalmist are rapidly being fulfilled: "The Lord giveth the word. The women that publish the tidings are a great host."

THE POWER OF PRAYER.

BY MRS. J. L. ATKINSON.

THE subject of this sketch—Miss Masuda Yu—is a member of the Takahashi Church, in Japan. In 1887 she suffered greatly from some unknown disease. A Christian physician, member of the same church with herself, Dr. Sudo, gave her a careful examination, and pronounced the disease

to be incurable by the ordinary means of medicine, and the only hope of relief, and that uncertain, a painful surgical operation. Upon being told his decision, Masuda San replied: "My body, even to the hairs of my head, was entirely made by God; hence if it be his will that I undergo a surgical operation I do not mind, even though I die in the process. Please therefore, to arrange for the operation."

Dr. Sudo, not having the necessary skill, consulted with the head of the Prefectural Hospital at Okayama, who advised that the patient be sent to the hospital for examination, as the operation could be performed there. On Oct. 18, 1887, Masuda San was taken to the hospital, and on the 8th of November the operation was performed. During the twenty days of waiting the patient's courage and faith were upheld by the prayers of the brothers and sisters of the Takahashi Church, who assembled nightly to intercede in her behalf. On the morning of the day for the operation the Christians of Okayama also held a special prayer meeting in her behalf, and during the forenoon Masuda San's Christian friend and physician, Dr. Sudo, came from Takahashi to be present during the operation. Masuda San gave to him her messages and Christian farewells for her friends in Takahashi, lest she should not survive the operation. She said, "If I fall on sleep here [the Japanese Christians adopt the language of Scripture in speaking of death], please have my body taken to Takahashi for burial." Takahashi is distant from Okayama about twenty-five miles. To her mother, sitting by her side, she said, "Don't trouble for me in the least, for I have cast all my care on God." To the Christians who had come to hold a service of prayer by her side, she spoke calmly, and engaged with interest in the service. After the hymn she read from her Bible (Hebrews xii. 5-14), "My son, despise not the chastening of the Lord," etc., then each one present offered prayer. A Christian medical student in the hospital then said to her, "From now on till the operation is over, twenty of us will continue in prayer for the help of God to you to bear the pain, and that the operation may be successful." Masuda San then read a letter just received from a dear friend, whom she had expressed herself as anxious to hear from shortly before the letter came, and then asked for the photographs of teachers and scholars in the Takahashi school, which she looked at long and earnestly. She was then moved to the operating table. Her mind was so much at ease that not the least change in color or expression came over her face.

Dr. Yamagata, the chief of the hospital, asked her if she had made full preparation for death, to whom she replied: "Sir, do not for a moment be troubled as to that. I am a disciple of Jesus; I truly believe in him, and in heaven, and dying would be but going to a dear home, so I am not afraid."

The physician and others present were greatly astonished at her courage and calmness. Chloroform was administered, and quickly took effect. Dr. Yamagata said, "If one were not a Christian, truly it would not be like this!" The operation lasted from ten minutes of three till half past six. While the work was but half done the patient regained consciousness, but by thinking of Jesus on the cross and by constant prayer, she bore the pain with great patience. Huge drops of amber-colored perspiration poured profusely from her forehead. The operator and others present were amazed at her fortitude, and exclaimed, "*Kanshin! kanshin!*" (wonderful! wonderful!) adding, "These believers in Jesus are extraordinary people!"

After the operation, which proved successful, Masuda San remained in the hospital four weeks, and then returned to Takahashi, where she in time resumed her duties in the school.

The report of this case reached out far and wide, and the faith and fortitude of the maiden greatly moved the hearts of the people in Okayama and Takahashi. The case of this dear girl is a striking proof of the power of Jesus to sustain his children in their hour of need. It also shows the wonderful power of prayer.

A SUNDAY'S WORK.

Mrs. Luther Gulick, who went to Japan, after the death of her husband, about a year ago, and is now residing with her daughter, Mrs. Clark, in Kumamoto, finds her hands full of work. She gives the following description of one of their Sundays in an outstation:—

AFTER a very full Sunday we feel Mondayish, and I am tempted to tell you something of our different meetings. A Saturday evening meeting at the village of Jogasaki, where a new place of worship was opened five weeks ago, was a good beginning for the day. Sunday, at 8.30 A. M., we started out with baby Edward in his carriage as an attraction. Many flocked around to see his sweet face, and to hear our singing as we stood by a pretty pond in some public grounds. Several followed into the rented rooms which we dignify by the name of church. There are three rooms. The back one is occupied mainly by women; the middle one by the men; while the front one, only separated from the street by paper slides, is left for any strangers or passers-by, who may remain or not, as they please. I like to stay there with our own children, having extra hymn books for those few who can read the hymns, and who are pleased to be noticed. Many can read the character who have no idea of the meaning of the words.

It is now nine o'clock, and after opening exercises we separate our classes,—our new one of street waifs spending a half hour in an upper room, where, while telling the story, I make a rough sketch of Joseph and Mary leaving Nazareth, then the inn, the stable and the manger with the Holy Child, the sheep and shepherds, and a suggestion of angels in the sky. There is abundant room for imagination, but the children are pleased as they listen for the first time to the blessed story. The hymn "Jesus loves me" is written in Japanese character on a large white cloth, and hung where the infant class in the next room may also see it. Near the close the sliding doors are opened, that all may join in the singing; after which we return to the lower rooms, where Mr. Clark carefully explains the work of John the Baptist. He speaks so clearly that it seems to me there must be power.

At 1 P. M. we have a Sunday school in our own house, where the singing is much helped by the organ. Callers are generally in this room all Sunday afternoon; but at 2.30 I leave with my Japanese interpreter to attend another meeting, where another blackboard drawing by an artistic Japanese hand is attractive and useful. At 4 P. M. we go on a half mile further to Jogasaki, where the people will only come up on the mats near us when we have pictures to show them. They slip back to the ground floor when we begin to ask questions. Again, the picture of the morning is presented by the Japanese artist, who, though not a Christian, really seems to be feeling after the light. As we announce an evening meeting for Tuesday, he asks if he may speak to the meeting then. The request is very encouraging, as also is a conversation with an intelligent man named Koyabe San, whom we meet on the way home. He sent his son to study the science of agriculture in America, but he wishes to return and preach Christ to his countrymen. The father consents, and is now studying the Bible diligently. We said to him that God would give him light in answer to prayer. Bending forward in his earnestness, he replied, "*Mai-ni-chi, inori mainichi*" ("Daily, I pray daily"), adding that he felt God was hearing his prayers.

We did not attend the late evening service, when Mr. Clark preached again. He is doing good work. There are many inquirers, and several asking for baptism. We look forward with bright anticipations to the fall and winter work after our summer vacation.

Yours hopefully,

LOUISA L. GULICK.

TURKEY.

RELIGIOUS WORK IN EUPHRATES COLLEGE.

The report of the Female Department of Euphrates College, written by Miss Emily Wheeler, is full of interest in all its departments. We regret that limited space prevents our giving it entire, but we are glad to present the following remarkable record of the religious work done. After speaking of the growth and unusual power of the Christian Endeavor Society in the school, the report says:—

THIS year seventeen Bible clubs were established, and many have found them very enjoyable. The Seniors and Juniors were the leaders of the clubs, together with some of the older girls from lower classes; the teachers had a club by themselves. The Pilgrim Almanac was translated into Armenian, and the girls found it a great help in securing a better knowledge of the Scriptures. To the girls in the grammar and intermediate schools I offered a small colored picture for each book of the Bible read in course, an examination to be taken on each book. The teachers who examined the girls were enthusiastic at seeing how much more they knew of the Bible than in previous years. Seed thus sown must spring up if we but offer Christ's prayer, "Sanctify them through thy truth. Thy word is truth."

One of the Seniors, Graceful, the daughter of Paul, a girl who has desired to unite with the church, but has been prevented by her Gregorian family, has started a society for the suppression of evil speaking, and has also gone frequently, at the request of the kindergarten children, to hold prayer meetings with them at recess. A second Freshman, a Christian from an influential Gregorian family, has started a recess class meeting, and at home trains her nieces and nephews in good things. Her father was alarmed till he learned that when she prays with them she has them stand and lets them keep their eyes open, according to Gregorian usage. We hear she has to bear considerable petty persecution at home, but she stands firm for Christ. Another Gregorian, who had reached the Junior class without apparently receiving any religious impression, has this year been converted, as also two of her Protestant classmates, and the great change in all three has been a blessed witness of Christ's power. Miss Daniels has had them in a Bible class, taking them when they were a very unruly set of girls, and seeing them change into one of the most interesting classes we have ever had. I had the class in "Types of Christ" while she was ill, and we had a most delightful season of study. In the intermediate school one class has had daily prayer meetings, and a few girls have sustained a recess meeting. Among the boarders some private Bible clubs have been established. In my good news book I find many records of increased love and harmony among the girls and of other good things among them.

III. In Religion.

What were the old religions of Japan?

Buddhism, Shintoism, and Confucianism.

Were the children taught to pray to idols?

Yes; from their earliest infancy.

Were they taught morality?

No; just the contrary.

Did they go to worship at the temples?

Yes, at stated times, and even had their own special idols, who were supposed to be able to cure them of all diseases.

What has Christianity done to change this?

It has given them schools, and churches, and Sabbath schools.

Do the children appreciate these?

They do as fast as they learn about them. In the larger Japanese churches there is a Sabbath school for children and one for adults.

Can they bear persecution for Christ's sake?

They often are beaten and imprisoned by their heathen parents, and tormented by children of their own age, yet they hold out for Christ. See *Missionary Herald*, June, 1891.

Are they content to know the "Jesus way" themselves and not tell others?

No; they are never happy till they have told their mates, and won them, too.

What advance has Christianity made in twenty years?

Twenty years ago there were only twenty Christians in all Japan; now there are thirty-five thousand.

What are our Congregational churches called in Japan?

"*Kumi-ai*" churches; that is, "braided together," or associated churches.

2. *Neesima*.

Let one boy tell of his boyhood, and coming to America and education. Let another tell the estimation in which his own government held him. Describe his farewell to this country on the American Board platform, and unexpected appeal for money to start the Doshisha College. Let another describe the College. Tell where situated, what it is doing for young men, etc. See "Life of Neesima," by Professor Hardy; also, *Missionary Herald*, March, 1890; LIFE AND LIGHT, April, 1890; *Dayspring*, May and August, 1891.

Our Work at Home.

BIBLE READING.

THE BLESSING OF PEACE.

Of all the blessings promised by our Saviour and purchased for us by his sufferings, is there any sweeter than his peace? In its broad meaning, as applied to the outward life of men, what better gift could come upon this scene of strife than a universal and perpetual peace? The vast standing armies of the world could go home to the happy pursuits of profitable industry; untold suffering could be prevented throughout civilized lands, and savage cruelties in heathen countries would cease. That time is coming! Jesus is "The Prince of Peace," and "of the increase of his government and peace there shall be no end."

"Down the dark future through long generations,
The sounds of war grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'"

But there is a closer way in which God's thoughts of peace toward us affect individual souls. The innermost meaning of a new Christian's experience is that he has entered into peace. His warfare is in some sense ended; he is at peace with God and with his own conscience. This is not a selfish ease; many an earnest Christian has felt as Paul did about his unbelieving kindred, and a deepening pity for all souls out of Christ is one of the signs of growth in grace. And since some of us are not affected by general views of the world's need, we must get acquainted with individual cases of distress in order to give an active sympathy. We must know of the self-tortures and penances of sinful and restless souls all round the world, of their anguish of remorseful fear, and of the terror of death that blanches even dark faces where Christ is not known. Our Christian peace is not ours to withhold from them. Let us look at our treasure and at the fact that it is meant for all. What does the Bible say of it?

The Lord will bless his people with peace. Thou wilt keep him in perfect peace whose mind is stayed on thee. Great peace have they who love thy law. God has *called* us to peace. Let the peace of God rule in your hearts. The kingdom of God is . . . peace. The fruit of the Spirit is . . . peace. Peace I leave with you, said Jesus; my peace I give unto you. That in me ye might have peace. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus. See

Ps. xxix. 11, cxix. 165; 1 Cor. vii. 15; Col. iii. 15; Rom. xiv. 17; Gal. v. 22; John xiv. 27, xvi. 33; Phil. iv. 7.

It was foretold of Jesus that he shall be the peace of all the world. Micah v. 2-5. He shall speak peace to the heathen, said the prophet Zechariah. He came and preached peace to them which were afar off, and to them that were nigh. The word which God sent to Israel, preaching peace by Jesus Christ, was sent to all nations, and we are the messengers to whom it is intrusted. See Zech. ix. 10; Eph. ii. 17; Acts x. 36-49.

To the degraded women of heathendom, to the conscience-stricken and fearful and wretched of every race, you are called to bring the good tidings of pardon and peace. What a joy, what a privilege, what an imperative duty! The God of love and peace shall be with you, shall bruise Satan under your feet shortly, and make you perfect in every good word and work. 2 Cor. xiii. 11; Rom. xvi. 20; Heb. xiii. 21.

THE HOLY SHADOW.

The following touching story translated from the French by Ruth Craft, sent us by a friend, seems specially applicable to foreign missionary work. How often do we hear the exclamation, "I'm not interested in foreign missions! I prefer to give my money where I can see the good it does!" May the lesson of the story lead some such objector to the higher motive.

LONG, long ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly. He simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his forbearance, and charity.

The angels said to God, "O Lord, grant him the gift of miracles!" God replied. "I consent; ask him what he wishes."

So they said to the saint, "Should you like the touch of your hands to heal the sick?"

"No," answered the saint; "I would rather God should do that."

"Should you like to convert guilty souls, and bring back guilty hearts to the right path?"

"No; that is the mission of angels. I pray, I do not convert."

"What do you desire, then?" cried the angels.

"That God give me his grace; with that should I not have everything?"

But the angels insisted, "You must ask for a miracle, or one will be forced upon you."

“Very well,” said the saint; “that I may do a great deal of good without ever knowing it.”

The angels were greatly perplexed. They took council together, and resolved upon the following plan: Every time the saint’s shadow should fall behind, or on either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And it came to pass, when the saint walked along, that his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they came even to forget his name, and called him only The Holy Shadow.

A MISSIONARY TO THE MISSIONARIES.

BY MARY B. DIMOND.

I HAVE been stirred up to share with you a day dream of mine, by a glimpse I have just had into the life of a sweet woman who is toiling, yes, drudging for the Master on a foreign field. This missionary wife, with an overworked husband to reinforce, children at home and at school to guide, and a community about her starving for the spiritual and intellectual help she is fitted to minister, is obliged to spend her time and her slender muscles daily, to the point of exhaustion, in a routine of unaided domestic labor, because the superstitious fanaticism, incapacity, and expense of more robust muscles put them practically out of reach.

Yes, I will tell you of the missionary I would be. Let me be a skillful nurse, a good housekeeper, a deft needlewoman, at least an abecedarian in kindergarten work and other teaching, a companion and counsellor with a heart at leisure from itself, with a spirit for any service however hidden, and, last but not least, endow me with stable nerve and munificent muscular fiber; then let others go as missionaries to the heathen, I will go as missionary to the missionaries! Behold me then, in some busy station, a sort of consecrated Jack-at-all-trades, the one member of the community not appointed to fixed duties but at the summons of any, flitting from family to family where the need is the greatest: here a strong tower in time of sickness: there a good providence where the sewing basket runneth over; beguiling the little ones along the early path of learning, or carrying on the education

of some older one far enough to spare him one more year to his mother's yearning eyes; again, cheerful and strong-handed, attacking the broom, or devoting science and sinew to the cook stove whenever the Oriental, Romish or barbarian queen of that domain has for any reason abdicated her throne. In fact, I know of one mother of missionaries who, after her widowhood, lived in some such way for years. Not possessing great strength but full of gentle serviceableness, she taught the children, lightened their mother's cares, and held the office of grandma-general to the station.

But the quiet story of patient lives fitted for spiritual work but offering up the sacrifice of physical toil, such as the one I have taken for my text, makes one willing to even forego the higher duties—if there be higher and lower—of a missionary to the missionaries, and almost makes one ready to transmute one's modicum of brain into an investment in brawn, so that she might roll up her sleeves, exclaiming with a "slum sister" of the Salvation Army, "I don't know much about theology, but I can scrub," and praying. "Lord, accept the consecration of my biceps," she might devote herself as a new sort of "kitchen saint" to the material service of the spiritual workers: rejoicing like an earthy root at the heavenly fruitage thus fed, like a hidden water course at the visible verdure thus sustained.

Since consecration does not depend upon culture, is it a fantastic dream that there may be somewhere cheerful, patient hearts in strong young bodies whose life, wherever it may be spent, is to be one of domestic service, who might be led to live that life of unostentatious helpfulness on a foreign field, where for such wages as a missionary salary would permit, they would render such loving service as a Vanderbilt's income could not command?

Perhaps I should explain that what I have written may be taken as an expression of sentiment on my own account, perhaps as a hint to some one else, but should not be construed as a practical suggestion to an already over-taxed Board to double the calls on their resources by attempting to supply help to their helpers,—missionaries to the missionaries.

LEAVES FROM OUR BRANCHES.

Essex South Branch.—At our Branch committee meeting in May we spent a few moments in comparing auxiliary attendance, and an aggressive pastor's wife present declared that she did get a little comfort in finding that her own auxiliary was not the only one in which the standard of every church member and auxiliary member had not yet been reached. A change of auxiliary leaders for the several meetings of the year is being tried in our Branch.

At our Branch meetings the sunshine is always strong enough to chase away the discouraging shadows, and our semiannual meeting at Wenham, in June, proved this quality of missionary sunshine very forcibly. Almost at the last moment, the executive committee learned that through sickness, death, accident, and journeys, members were largely set aside from their usual preparatory work for the meeting. It is in just such emergencies as

this, that thoughts of the Friday morning prayer meeting shed a balm of quiet trust over anxious hearts, and so we can look back upon the Branch meeting at Wenham as one of deep spirituality, and of evidently fervent interest in aggressive movement. Mrs. Alice Gordon Gulick, from Spain, and Mrs. Henrietta West Assadoorian, from Turkey, stood before us as examples of thoroughly consecrated work in terms longer and shorter, in their respective fields; while the warm response to their recitals from the home workers before them, proved how near together in this wide world are those who stand fast in one spirit, with one soul striving for the faith of the gospel. E. H. S.

Eastern Connecticut Branch.—When its readers open the last fresh copy of LIFE AND LIGHT it is not to turn first to see what we older Christians have done here at home, but to see how the new-born souls in China, India, Japan, and Turkey are growing. The utterances of their faith are music to our ears, and their self-denying giving and exceeding zeal put to shame our slow progress. After reading some story of what in their lately consecrated lives they are going on to do and to be, we say as Christ did, "I have not found so great faith, no, not in Israel." Dear friends, they are coming into the kingdom "from the east and the west." How are we, "the children of the kingdom," answering to our high calling? Are we growing into the image of our great Head, or "when for the time we ought to be teachers," may we not well sit at the feet of some of the newly converted heathen and learn from them how, in grateful love, to give up all for Jesus? What word shall I bring to the Woman's Board from its branch in Eastern Connecticut? As in years before, it has been "trying to interest the uninterested," and to increase the number of givers, and with some measure of success, over which we rejoice. At our annual meeting in June we sat together in "heavenly places in Christ," and listened with glowing hearts to those who told us of the wonders of his grace in heathen lands. But we are learning that while these meetings of the Branch are a great blessing to those who attend them, the real work is at home, in wise and patient personal work, each among the members of her own church; not to be satisfied until every Christian is a laborer in the great harvest field of the world. A. M.

TOPICS FOR AUXILIARY MEETINGS.

October.—The millions in China (see LIFE AND LIGHT for September).

November.—The Gospel for Japanese Women.

December.—Mission Work in Papal Lands.

"THE GOSPEL FOR JAPANESE WOMEN."

TOPIC FOR NOVEMBER.

(1) The great awakening of the last twenty-five years; (2) Some results of mission work; (3) Japanese women, their capabilities and hindrances.

Good material for the first division of the topic may be found in a nutshell in a chapter in "Crisis of Missions," by Rev. A. T. Pierson (price 25

cents). More recent events may be found in the *Missionary Review* for September, 1891, and September, 1892, which give a bird's-eye view of the condition of things in those years respectively. (To be obtained from Funk & Wagnalls, 18 Astor Place, New York City.) See also LIFE AND LIGHT for April, 1890, and August, 1891.

Condensed accounts of results of mission work may be found in a paper by Dr. N. G. Clark, "Twenty Years in Japan," and one by Rev. J. D. Davis, "The Early Difficulties and Present Opportunities in Mission Work in Japan" (free); also historical sketch of the Japan mission. (Price 10 cents.) See also LIFE AND LIGHT for June, 1889.

For the third heading see LIFE AND LIGHT for April and September, 1891. There were two interesting articles on the position of Japanese women, by Rev. J. L. Atkinson, in the *Independent* for April 28, and May 12, 1892 (to be obtained at 117 Nassau Street, New York City, price 10 cents). Also a leaflet on Japanese women, price 5 cents. Their condition educationally is well described in the article taken from the last Annual Report on page 448.

For incidents on various points see LIFE AND LIGHT for January, April, May, June, November, and December, 1889, and January, August, and October, 1890. All the articles referred to except the *Missionary Review* and *Independent* may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. The monthly leaflet will contain a brief description of the different stations of the American Board in Japan, names of missionaries and their stations, and other interesting items.

A list of topics for 1893 will be announced in the November number, and will be ready for distribution on cards at the close of October.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Hampden, Aux., 10; Orono, Aux., 7; Thomaston, Aux., 5; Alna, S. S., 2; Lewiston, Pine St. Ch., Aux., 2; Brewer, Aux., 2; Kennebunkport, South Cong. Ch., 10; Limerick, Ladies of Cong. Ch., (10 in mem. Mrs. Elizabeth H. Perry), 18; Machias, Aux., 13.50; Houlton, Mrs. Geo. B. Page, 10; Gardiner, Aux., 6.50,

Pembroke, A. Friend, 1.15; Penacook, Aux., L. M. Mrs. Sarah P. Gale, 25; Salmon Falls, Aux., 7; Tilton, Aux., 13; Troy, Aux., of wh. 25 const. L. M. Miss Avilla M. Harris, 26.28; Walpole, Aux., of wh. 25 const. L. M. Mrs. Sara G. Hale, 34; Temple, Aux., 8,

Total, 396 94

Total, 86 00

LEGACY.

Greenfield.—Legacy of Mrs. Sarah Holt, 350 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Alton, Aux., 1.50; Centre Harbor, Aux., 8.76; Concord, Aux., 21; King's Daughters, South Ch., 13; Goffstown, Aux., 35; Self-denial, 18.25; Children, Self-denial, 5; Keene, Second Ch., King's Gardeners, 27; Laconia, Morning Star M. B., 20, Aux., 30; Milford, Aux., L. M.'s Mrs. Sophia Foster, Mrs. Wm. M. Knowlton, Mrs. Amanda B. Russell, Mrs. Mary K. Morgan, 100;

Vermont Branch.—Mrs. T. M. Howard, Treas. Barnet, Aux., 20; Burlington, Aux., 55; Helping Hands, 39; Peacham, Aux., 26.75; St. Johnsbury, North Ch., (Self-denial, 3.75), 35; South Ch. (25 by Mrs. Henry Fairbanks, L. M. Miss Mary C. Torrey), 127,

302 75

Vermont,
A Friend, 4 80

Total, 311 95

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Winchester, Mission Union, Self-denial, 18.55; Reading, Aux., Self-denial, 10; Bedford, Golden Rule Soc'y, 12; Melrose, Aux., Self-denial, 24.37, A Friend, 5,	69 92
<i>Essex North Branch.</i> —Mrs. W. L. Kimball, Treas. Haverhill, North Ch., Aux., 13.20; Newburyport, Aux., 98,	111 20
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Salem, South Ch., Aux., Self-denial, 16.50, Y. L. Miss'y Soc'y, Self-denial, 6.62; Danvers, Maple St. Ch., L. M., Mrs. Eben Peabody, 25; Peabody, South Ch., Morning Star M. C., 9,	57 12
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley, Aux., 43; Hatfield, Wide Awakes, 6,	49 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Wellesley, Penny Gatherers, 30; Natick, First Cong. Ch., Aux., 75,	105 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. C. T. Tirrell, Treas. Cohasset, Aux. (6.50 Self-denial), 50; Halifax, Aux., Self-denial, 4.05; Hanover, Aux. (10.88 Self-denial), 15.88,	69 93
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Chicopee, A Friend, 300; Springfield, First Ch., A Friend, L. M.'s Miss J. B. Wilder, Miss M. Morgan, Mrs. Sarah Griggs, Miss Eliza Ward, 100; Ludlow, Precious Pearls, 5,	405 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, Y. L. M. S., 50; Boston, Berkeley Temple, Junior Aux., 30; Dorchester, Village Ch., S. S., 5; Foxboro, Aux., 40; Newton, Mitebox, 33 cts.; Needham, Aux., Self-denial, 18.12; Roxbury, Eliot Ch., Aux., 67; So. Boston, Phillips Ch., Aux., 9; Watertown, Aux., 35; West Medway, Aux., Self-denial, 22.50,	276 95
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Worcester, Union Ch., Willing Workers, 18.60, Park Ch. M. C., 5; Whitinsville, Extra-Cent-a-Day Band, 15.94, Aux. (50 by A. C. Whitin, L. M.'s Miss Lottie G. Burr, Miss Clara Holland; 25 by Lila S. Whitin, L. M. Miss M. M. Thurston), 678.72; Westboro, Aux. (35.60 Self-denial), 61.60; Grafton, Aux., Self-denial, 4.75; Millbury, First Ch., Aux., Self-denial, 14.25; Hubbardston, Aux., 20; Winchendon, Aux., Thank Off., 32; Webster, Y. P. S. C. E., 10; Barre, Two-Cents-a-Day Soc'y, 13; Brookfield, Aux., Self-denial, 6.69, Mrs. Geo. W. Johnson, 8; Blackstone, Aux., 5; Warren, Aux., 5.50; Brookfield, Cong. Ch., 8,	907 05
Total,	2,051 17

LEGACY.

<i>Derchester.</i> —Legacy of Mrs. Elizabeth Carter,	132 38
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CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Burnside, Long Hill M. C., 5; Columbia, Aux., 19; Hartford, Fourth

Ch., Aux., 30, Pearl St. Ch., Aux. 1.25; Rockville, Aux., 70; Suffield, Aux., 88; Westfield, M. C., 42; Windsor Locks, Aux., 58.86,	314 11
<i>Ivoryton.</i> —A Friend,	5 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., 5.50; Bridgeport, Aux. (25 by Mrs. S. B. Hall, const. self L. M., 25 by Mr. Stephen Nichols, L. M. Mrs. Samuel Wakeman), 254.91; Darien, Aux., 13; Litchfield, Aux., 59.34; Middletown, First Ch., Aux. (25 from A Friend, L. M. Miss Annie F. Foster; 25 by Miss F. A. Russell, L. M. Mrs. Frank H. Hurlbut), 135; New Preston, Aux., 1; South Canaan, Aux., 10; Stratford, Aux., 36.96; Torrington, Third Ch., Aux., 34; Trumbull, Aux., 7.25; Wallingford, Aux., 42.50; Wilton, Aux., 7; Wilsted, Aux., 11, A Friend, 10; Fairfield, A Friend, 5.20; Lakeville, A Friend, 2.60; Westville, 5, Friends, for B. W., 31.37,	671 63
<i>West Winsted.</i> —An Endeavor,	2 00
Total,	992 74

NEW YORK.

<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Albany, Friends, 5; Brooklyn, East Ch., Aux., 13; Flushing, Aux., 11.50; New York, Tremont, Trinity Ch., Golden Rule M. B., 36.11; Norwich, Aux., 25; Oswego, Y. P. S. C. E., 10; Riverhead, Aux., 35; Syracuse, Plymouth Ch., Aux., 60., Brooklyn, A Friend, 1.25,	196 86
Total,	196 86

VIRGINIA.

<i>Alexandria.</i> —Vema Band,	30 00
Total,	30 00

WASHINGTON.

<i>Tacoma.</i> —Atkinson Memorial Cong. Ch., S. S.,	10 50
Total,	10 50

IOWA.

<i>Beaman.</i> —Mrs. W. M. Carver and Son,	5 00
<i>Weaver.</i> —Woman's Miss'y Soc'y, First Cong. Ch.,	2 65
Total,	7 65

SOUTH AFRICA.

<i>Unzambe.</i> —Agnes M. Bigelow,	22 34
Total,	22 34

General Funds,	4,106 15
Variety,	15 06
Legacies,	482 38

Total, \$4,603 59

MISS HARRIET W. MAY,
Ass't Treas.



BROUSA, May 3, 1892.

DEAR MRS. HUTCHINSON: It is a beautiful May day, and I have brought my chair and writing materials out into the garden, so that if possible some of the brightness and cheeriness of the flowers—pansies, roses, stock, columbine, geranium, etc.—may infuse themselves into my letter, and give you so much pleasure when you receive it that you may forget how long an interval has elapsed since my last. There is one bright mass of California poppies in bloom which I especially enjoy. I told my husband I much preferred this name to the botanical name (*Eschscholtzia*), for every time I repeat it, it reminds me of the many friends in California who are interested in our work. May the dollars that flow into your treasury be as abundant as these yellow blossoms before me.

When I last wrote you our new teacher was daily expected, and now she has been with us nearly five months. December 11th, the actual day of Miss Griswold's arrival, was a glad day for us all, and we enjoyed carrying out the little programme of welcome which had been arranged beforehand. It doesn't take much time to become acquainted here on missionary ground, and soon she seemed very much at home; slipping easily and naturally into helpful ways, and gradually assuming some of the duties which were really too many and heavy for Miss Cull to bear alone much longer.

During the Christmas holidays, which followed close upon Miss Griswold's coming, we had a visit of a few days from her in our own home, which I shall always remember with pleasure, and I took the opportunity of introducing her to some of the Armenian homes about us. She is now studying diligently the new language assigned her,—Armenian,—and helps besides in school work in various ways where she can do so with advantage in English. I hope so much of an introduction will be the means of your writing to her, not only to encourage her in her work, but also to draw out a response from her that will interest you and others more than ever in the school of your love and care.

As soon as the excitement of Miss Griswold's coming subsided a little it was time to think about Christmas, and we decided that the very best way to celebrate would be to invite the missionaries and school, with the pastor and a few former pupils, to our house for an evening entertainment. This plan was carried out, and a most delightful evening we had, our company numbering thirty-eight; unfortunately Miss Cull felt obliged to stay home with a sick pupil. Otherwise there was nothing to regret in any way; it was indeed a happy day. It was good to have snow; it was good to have sun; the day was crowned with blessings, and filled up till midnight sent us to bed.

School closed on New Year's Day and it was thought best to combine closing exercises and Christmas tree on that afternoon, and invite parents and friends. Older people are always interested when children are made happy,—and this occasion was no exception. Singing Christmas songs, some easily understood tableaux, recitations and distribution of presents from a prettily trimmed ladder, followed by refreshments, filled up the short winter afternoon, and the pupils separated for a short vacation, which included the three holidays, Greek Christmas, New Year's Day (O. S.) and Armenian Christmas. A number of our native friends honored our day by calling on us in the evening.

We had services every evening during the Week of Prayer, with a full attendance of the members of the congregation, and we trust that the Christian life of many was quickened; but how much more our hearts would have rejoiced had God been pleased to pour out his Spirit upon us. We need a refreshing from on high. As usual, one of our young men translated an English hymn we selected for him into Armenian, and we were well repaid for the work of drilling the young people by the way they sung said hymn at the Christmas service which came on Monday this year (January 18th).

And so I might go on with an almost school-like routine of spending New Year's Eve (O. S.) with pastor's family, arranging gifts for our two day schools, anniversary of Y. P. S. C. E. at our house, and holding myself ready to receive visits at any time. But shortly after, when it seemed time to settle down to regular work, influenza made its appearance among us, and scarcely a house escaped a visitation; indeed, in many cases the whole household suffered. I myself was shut up in my room for ten days, and for some time after was obliged to take care of myself, lest I invite a second attack. So far as we could learn there were not many fatal cases, and none at all in our Protestant community here. This was something to be very thankful for, since the winter was long and rainy and spring unusually late. Every

one is now rejoicing in this pleasant weather, and the silkworm raising has begun in good earnest.

The interval between Christmas and Easter, January 18–April 17, seemed a short one, and we were glad that this year our day coincided with the Greek and Armenian. During Easter vacation the Greek assistant teacher was with us several days for rest and change. I shall rejoice if ever we can all unite on one Christmas Day. Living in such a mixed community one must keep wide awake to be interested in the festivals of the different nationalities. The Turks have just finished the great feast which follows immediately on the month's fast of Ramazan; during that period the minarets as well as the interior of the mosques were brilliantly illuminated every night. In fact, night is quite turned into day for the time being. When shall we see this ruling nationality keeping such a fast as God has chosen? To abstain from food and drink from sunrise to sunset, and then spend the night in feasting,—can there be anything meritorious in this? And is the long fast before Easter kept by nominal Christians any better in God's sight? Such times give us occasion to speak a word here and there, but it often seems like sowing the seed on stony ground. But who can forecast the results of seed sowing? If seed is put into our hand our duty is to sow; if the sickle, then we can reap.

The Sabbath before Easter I went with my husband to the service at the other end of town, where the pupils of the boarding school form a part of the congregation. It was an interesting occasion, for four of the girls and the Greek colporteur's wife made a public profession of their faith; the latter had her baby baptized, after which the communion was administered, Mr. Crawford using the Greek language and Mr. Baldwin the Turkish. These girls are young; pray for them, that in the hour of temptation their faith fail not, and that they may be shining lights when they return to their homes in village or city.

Owing to the bad weather and muddy roads I have so far made but one tour with my husband,—to Soloz, about thirty-five miles from here. We returned last evening cheered and encouraged by our visit to the little flock, which seemed too short to satisfy either them or us. As we had thought of starting out again to-morrow morning in an opposite direction, I felt that I must hasten to make my visit to the school, so I gave my morning to that, and found them all well and busy, and happy in their work. I had messages for one of the girls who lives in the village above mentioned, who has been in the school one term. You would have been surprised, for indeed I was, at the number who inquired about her and wished to be remembered to her. She is the first girl who has come to our school from that village, and all her

friends are deeply interested. As I passed along the narrow street the morning we were leaving, I had to halt in front of nearly every door, and finally I told them so many *salaams* would certainly fill all the vacant room in the carriage. When results are so eagerly looked for, as, for example, in this case, you can imagine what a weight of responsibility rests upon the teachers when a new pupil enters the school.

My writing in the garden was interrupted several times this afternoon,—once by a woman who came to see if I would buy some native handmade lace edging, made by a poor old widow woman who needed help very much, and again by a party of four,—one of my old pupils who had been recently married, accompanied by her mother-in-law, mother, and sister. This sister was also in school for some time. Her new home is to be in Constantinople, so I shall not see her very often after this. I was not well enough to go to the wedding, but I sent my regrets, and a remembrance in the shape of an Armenian Bible. The family is quite well off, and belongs to the old Armenian Church, and I knew there would be plenty of fancy gifts and beautiful things; but I was glad to hear that the Bible took its place with the rest, and was not tucked away out of sight. The girl has naturally a lovable disposition, and while with us was gradually yielding to good influences; but when the worldly minded mother perceived it, some excuse was made for taking her out of school, and I cannot tell whether the seed sown took root or not. Perhaps in the quiet of her new home she may find time to read a little. How glad I should be if she, too, could be remembered in your prayers!

The mail came and diverted my attention for a time; for who can resist the temptation to read home letters and papers, especially these days, when loving mention is made of, and good wishes sent for the twenty-fifth anniversary of our marriage, which comes on Sunday next, May 8th? In a few months, I trust, we shall be permitted to round out twenty-five years of service in Turkey. What cause for thankfulness that God has given us the privilege of laboring together for him so long!

We have seen many changes and some improvements in that time; and just now the whole city is interested in the near completion of the railroad, which will bring us into so much quicker communication with our seaport Modania, and consequently with Constantinople. They hope to have trains running by the last of this month; but it is Turkey still, and the "last of the month" may not come for some time, but after waiting so many years a few weeks or months more will make but little difference.

With much love, yours sincerely,

TILLIE T. BALDWIN.

Board of the Interior.

TURKEY.

THE SCHOOL AT MARSOVAN.

MARSOVAN, July 18, 1892.

DEAR MRS. SECRETARY:—

I see the *Advance* every week, though I myself am not a subscriber; and I always look over the account of the meetings held at the Rooms, and bring to mind the one I attended just as I was leaving America. I have done no touring this year, except to visit our nearest outstation twice, and the second time I took a severe cold, which gave my friends there an opportunity "to minister, and not to be ministered unto";

and they did it very kindly. Now, possibly, they like me better for having been able to care for me, than they would have done had I labored for them.

Last September the term opened with only two American teachers and two Armenian on the ground. Our assistant music teacher came two weeks late, and Miss Fritcher still later, and we had no Greek lady teacher all the year, but obtained tutors from the college for the Greek department. Miss Fritcher's health has not permitted her to teach but one class, and that but once a week; but she has relieved us of considerable care and responsibility by being present in classes taught by young men from the college and seminary. The work which both she and I have felt unable to undertake

has fallen largely upon my sister ; consequently the year has been a very hard one for her, with three or four classes to teach and general responsibility for the school, in addition to teaching music. It is very sad to learn just as we go to press that the removal to the mountains could not save this dear young missionary. Miss Bertha Smith died soon after reaching the mountain home. We are very glad, indeed, to know that Miss Susie Riggs has been appointed to this station, and is soon to start for this country. I hope with this addition to our force we may all be of better and longer service in the work.



THE GIRLS' SCHOOL AT MARSOVAN.

We have had one hundred and five pupils enrolled, and the largest attendance at any one time has been ninety-nine. The average attendance has been ninety-three, I think.

I am sending you some photographs to use in your meetings at the Rooms, and I will here give some description of each. The larger one shows the south end of the present school building. A weeping willow hides the front entrance from view. The part of the building on the right extends back sixty feet or more, and contains the schoolrooms on the upper floor and dormitories on the lower. The room with the bay window is the reception room, and below it is the Greek schoolroom. The building stands where I have placed a cross against the picture printed on this sheet of Anatolia

College. . . . I send also a few copies of the programme of exercises at the close of school. The course of study has not been printed in English; but this must be done before long, for ours is an American school, and the English language is taught in each year, and most of the higher branches are taught in English. Hundreds of people were present at our examinations and graduation exercises, and though we are glad the school attracts favorable notice, it is impossible for us to furnish seats for such a host, even in the new building which is in process of erection. We hope this new building, with its large and shady grounds, will be ready for us a year from this autumn. We have felt that larger grounds were quite as necessary as a larger building, and we are very glad that our action in securing both has met with the approval of the Mission and of the Board.

The year has been free from any great disturbance and trouble. There has been good work done through means of the King's Daughters' Society, to which thirty new members have been added during the year. A number of girls have expressed a desire to unite with the church, and these have held a special weekly prayer meeting with one of the teachers.

We have the promise of a Greek lady teacher from the Brousa Girls' School for next year. We fear we shall not have a large number of Greek pupils the coming year, for there was much dissatisfaction last year because we failed to obtain a teacher for them; and until one is actually here, and a good report is circulated about her, probably few pupils will come from outside of Marsovan.

We should have been glad to welcome Miss Wright this year, but as she is unable to return at present, we laid claim to Miss Susie Riggs, whom we considered still a member of this station; but Miss Wright will be needed after a short time even with the present addition to our force.

The Prayer Calendar of the W. B. M. I. hangs on my wall, and keeps me in touch with all who follow its pages.

Sincerely yours, JANE C. SMITH.

YOUNG WOMEN IN INDIA.—A LETTER TO MOTHERS.

BY PAULINE ROOT, M.D.

“I will gather them that are sorrowful.”

“BEHOLD with thine eyes; and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither.” It is in Southern India, to-day, dear mother hearts, that we find ourselves, and for perhaps the first time you see with your own eyes our little women, little wives, little mothers, little widows. I

can see that you are not so careless or so hardened as sometimes it has seemed, to the woes of "these least," but up to this time you have simply not understood! I see lines in your face from tense feeling, and the color fades away. I know that something crushes your throbbing heart: I see the eyes fill with tears, and I know that it is not because you do not care, but because of that great lump in your throat that you do not speak! And yet, *why?* The streets, so sunny and so gorgeous with color, and filled with gayly dressed women and playing children; are they not happy? There goes the gayest of wedding processions: the car is most elaborately decorated with gold and silver papers and with garlands of flowers, and the bands of music, though loud and clanging, have not much of sorrow in them. These gayly dressed girls in jewels galore and such beautiful robes over their tinkling anklets seem to need nothing to add to their happiness. The little brown babies seem bonnie enough, and their black eyes dance at you as they gayly ride by on their mothers' hips. That little band of people dancing along so jauntily, and carrying over their heads jars filled with first fruits, and this one carrying flowers and strange emblems, add to the picturesque scene, and suggest no sorrow. Why, then, are you so troubled—if all are happy? Ah, well, you need not try to answer; for though the mother heart in me may not yearn over these young women and children as does yours, which have cherished the dear babies sent to you, still I know somewhat of your feeling. I can follow your thought to the great, gross temple, to the greasy, ugly idol, and to the feet of the sleek, coarse, sensuous priest, as the gayly, walking procession carries its offering of first fruits, and I know that there you see mothers teaching baby hands to clasp before the ugly stone gods' feet; that little knees are bending as dear little foreheads in which should be the mark of the Lamb,—smeared with the mark of the heathen god,—bend lower and lower till the little one lies prostrate in the dust with his head before the idol. I see, as you do then, the poor childless woman who comes with her all to beseech the god to send her children, and still, having placed there the clay images for an offering, she turns away sorrowful. And we see, too, so sad a sight—the hundreds of women who through the year, hysterical, haggard, and unkempt, are brought to the temple that the supposed evil spirits within them may be exorcised by the priests. And we know, far too well, that the burden will prove too hard for many, and that rest will be found in self-sought death. All of these things pass through your mind rapidly till the flower procession, with cymbals, rams' horns, and tom-toms passes by; and as your eyes light upon the gay girls, a little creepy feeling passes over you, and your mother heart yearns for them, though they feel that now the end for which they came into the world is come to pass. Poor little girls! The bridal

procession does not dazzle you, for your heart aches for the tiny maiden who, bent beneath flowers and jewels, is, though but a baby to us, now bound to the man near her for life,—and bound, too, if death comes to him.

The gorgeously dressed and bejeweled girls with the tinkling anklets attract you not, though you cannot but wonder at their beauty, because you see in them the Nautch girls, whose lives have been (perhaps not willingly) devoted to evil, and the beautiful outer garments do not hide from you the tired, aching hearts of these who walk in royal attire, but who are sold to lives of shame.

This little woman of six or seven, moving so demurely along with bowed, covered head, you know to be a widow; you know that the scanty cloth covers a shaven head; that she is one of the household slaves; that she is thin because of little food; and that the sorrow in her big eyes is because, not alone of real cruelty, but of the crushed spirit in the little one who for a long life, may be, must walk an outcast from all pleasure to atone for the loss of her husband. Dear little woman! Your heart turns to your seven-year-old baby at home, and you long to clasp this little one in your arms of love, as you think of so young a life with no joy in it.

For this other young girl, bent nearly double and hardly able to walk, your mother heart will cry out in agony, knowing that she was not born so, but that wicked, brutal cruelty has made her thus. And this other young girl, so young, so weary, so soon to be herself a mother; for her, too, your mother heart cries out, and you long to tell her of the dear Shepherd who "shall gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young."

You pass through the streets and you see sitting at the doors, sitting in the fields with but a little jar of rice or water beside them month by month, those who should be so kindly cared for, and you wonder if your doctors realize their responsibility to these cast out (temporarily), unclean sisters. You go into the poor mud hovel, and you find the tired cooly woman hard at work, while her tiny new baby swings in its little cloth hammock. You go into the zenanas to those who are by no means poor, and you find the young mothers sitting erect by the side of their wee new babies, and the little naked babies lying unclothed on the hard, damp, and cold mud floor. Your mother heart yearns again for love, and comfort, and rest to come to these pale, pretty girl mothers. You think of your own darling girls at home, and as you smooth the little mother's head you long to give her the comfort of a clean, soft bed, of dainty clothing, and appetizing food. You come into the dispensary, and a young woman—a leper—falls at your feet, and laying the marred face upon them she cries, "Swamy, swamy, help me!" The re-

vulsion fades away as you again think of your girls at home, and you feel that you must in some way bring help in answer to such a cry.

Dear ones, have I said enough? "The half has not been told," nor could I at this time tell you the things which by your side I might reveal to you. There is One who loves tenderly as a mother, who has surely seen their affliction. He has known their sorrows, he will undo all that afflict them, he will restore her that halteth, he will gather in those that are driven out; he will seek the lost ones, he will bind up the broken-hearted, he will strengthen those that are sick, and will speak comfort to those that mourn; for his promise is, "I will gather them that are sorrowful."

MADAGASCAR.

BY MRS. H. M. LYMAN.

From a paper on Madagascar, prepared for the monthly concert of the Union Park Church, Chicago, we are permitted to take the concluding paragraphs.

THE year 1870 marked a great movement in educational matters. The rulers began to feel their need of more enlightenment, and a school of twenty-six pupils, mostly adults, was opened in the palace, where one of the missionaries taught the elementary branches, Scripture history, and the English language. A class of seventeen was also taught at the house of one of the principal officers, in which the queen took the deepest interest. During the year the scholars in the different schools increased threefold. The number of native preachers increased in the year from nine hundred to nineteen hundred. Some were well educated, and some had but scanty intellectual training, but knew their Bibles well. A theological seminary had been in operation some years, and its session was opened in 1870 in the palace, at the request of the queen.

Great progress was made in civilization after the abolition of idolatry. Under Queen Ranavalona II. intoxicating drinks were forbidden by law in Imerina, and their sale on the coast was discouraged. Though obliged by treaty with England to allow of their importation into the country, by the traders paying in kind ten per cent customs dues, the officers in charge were commanded to empty into the sea the share thus falling to the queen. Sunday was observed as a day of rest, and nominal Christians from other lands were taught a lesson in keeping the fourth Commandment, for no foreign vessels were allowed to take in their cargoes on that day. Her whole life during the fifteen years that she ruled was an example of piety. Her only question in regard to any action seemed to be, Will this glorify God, and be for the good of my people? But bitter trials were in store for her. The Jesuit priests, who had been allowed to carry on their work, made great demands, insisting that the Protestant teachers should be sent away, and the whole instruction of the people should be given into the hands of the Catholics. The queen rebuked them firmly. Her people begged her to send them out of the island, but she hoped to win them over by kindness. In contrast to her predecessor of the same name, who was cruelty itself, a spirit of kindness actuated all her deeds. When hostile tribes revolted, and it was necessary to use force, she instructed her officers not to allow bloodshed. The

hatred of the Jesuit priests increased, and that, united with the greed of France, finally brought on war. Such outrageous demands were made on the Madagascar government that the queen could not comply with them. They insolently addressed her as Queen of the Hovas, instead of Queen of Madagascar, and she refused to receive their communications. After about six weeks of fruitless discussion, the French admiral and consul drew up an ultimatum demanding, first, that the possession of all the island north of the sixteenth parallel should be given to them; second, an indemnity of \$200,000 for the claims of the French citizens, including the old Laborde matter, that Queen Rasosherina had settled years before; third, a revision of the treaty, and a controlling voice in all matters affecting the policy of the Hove government. This was rejected by the queen, and the French were ordered to leave the capital. They had been actively engaged as spies, and as such had forfeited their right to live, and it has been said more than once that any other power would have put them to death. Instead of this, the queen sent them with a military escort to the French lines. When the French officer saw them coming he could hardly believe his eyes, and he added, "The Hovas cannot be quite the barbarians we have taken them to be."

The queen had been failing in health, and these disturbances probably hastened her end. Her death was as noble and befitting a Christian as her life had been. She named her niece as her successor, and charged her prime minister to remember that her kingdom was resting upon God, and that they were to continue as before in all matters of religion; also, that not one foot of her land was to be ceded to the French. She asked to be buried quickly after her death, so that there might be no interruption in preparations to resist the French. Having joined in the evening prayers, she calmly passed away on the 13th of July, 1883.

One writer, in speaking of her, calls her the wisest, most judicious, and most saintly queen who had ever occupied an oriental throne.

The new queen, her successor, was a widow, and only twenty years of age; but she was a Christian, and wisely trusted matters of the state for a while to the faithful prime minister, whom she afterward married. The war continued, and the generals upon whom Radama I. had leaned came to her assistance. The French could not get near the capital, on account of the precipices and dense forests, while the fever prostrated their army. The queen repeatedly called large mass meetings for prayer; one of the missionaries says that at one time the center of the island may be said to have been one large prayer meeting. The preachers turned to the Old Testament history, to the attacks made by the Assyrians and Babylonians on the Jewish nation, and believed God would interfere for them as for the Jews of old. They prayed, with tears running down their cheeks, not that God would destroy the French, but that he would be pleased to take the French soldiers back safe and sound to their wives and children in France. The scene is said to have been an impressive one when, at one of the mass meetings, the queen called on the prime minister to voice the prayer of the nation that God would send them deliverance. With bared head and lips quivering with emotion he poured out his petitions, while from hundreds of thousands of people "amens" went up like the sound of many waters. In 1886 the

French found they had expended \$25,000,000 and had lost twelve thousand men; and had gained a bay and harbor in the poorest part of the island, a titular right to interfere in the foreign policy of the queen, a right to lease lands for a term of years, and \$2,000,000 indemnity. This was an outrageous demand, but the queen was willing to sign the treaty and the French glad to withdraw. The Malagasy government has complied with the terms of the treaty in good faith, and paid the indemnity. Jesuit priests and nuns are tolerated, but are not welcome.

We have seen how the Malagasy Christians could stand persecution, and it becomes a matter of interest as to whether they could stand as firm through the demoralizing influences of war. Mr. Clark, a missionary of the Friends Society, speaking of this at the London Conference, said: "I cannot go into theories as to how it was brought about, but I do believe God was speaking to the young men and women by the bombs of the French, and telling them they had some work to do for him." He further says: "I was for several years treasurer of their Home Missionary Society, and on one occasion during the war, at a meeting of more than one thousand people, I had to tell them that the treasury was empty. One after another said, 'We won't let the society die;'" and in a very short time one hundred and twenty pounds was paid in, and the society has never looked back since. Just before I left the island four young men stood up in an audience of fourteen hundred and bade good-bye to the people, because they were going to distant parts of the island to preach the gospel. I think I have proved that the Church of God in Madagascar is stronger and more robust in every way than before the war." Four new missions have been started among different tribes since the war; and it is the testimony of Christian visitors who have been there, as well as of the missionaries, that churches since the war have manifested a higher type of Christianity than before. They are more zealous after a higher life, more anxious to convert the heathen around them and elsewhere. Of course there are some who will fall away, and millions yet unconverted. The influence of a pure and holy example and great activity in Christian work will do much to prevent them from falling into sin, and these safeguards they have. As has been said, Queen Ranavalona III. seems to be imbued with the same spirit as her predecessor.

The statistics in 1888 were: forty European missionaries and over one thousand ordained native pastors; five thousand native preachers; thirteen hundred schools, with one hundred and twenty-five thousand scholars; one hundred and fifty thousand church members; four hundred and fifty thousand adherents; and at least one million five hundred thousand nominal Christians.

The *Missionary Review* for December, 1890, says: "An arrangement whereby France will be at liberty to assume control of Madagascar has been assented to by Great Britain, with a proviso, however, that the rights of all resident British subjects are to be preserved, and perfect freedom for missionary work guaranteed. While from a missionary standpoint this guarantee may be satisfactory, yet, in view of the former bloody struggle of the Malagasies to maintain their political freedom, we cannot but be apprehensive of a repetition of the struggle should the French attempt to take advantage of the concession they have gained." What the future of Madagascar may be remains to be seen.

JAPAN.

THE GIRLS' BOARDING SCHOOL AT KYOTO.

. . . SCHOOL closed on the 24th of June, but most of the girls remained till the end of the month, and when the last "good-bye" was said I found myself entirely overcome with fatigue. But a removal from the scene of action, and quiet rest, have done much to restore tired nerves and to revive depressed spirits: and I now find myself looking forward to the new year's work with pleasure and satisfaction.

During the four years that I taught young men, I came to realize how much more is done for them in Japan than for young women, and I became convinced that every woman here ought to do all she can for her sisters. This seemed to me plainly a duty, but I did not expect to find my work among them so pleasant and satisfactory as I have done. They are very quick and eager to learn, and grateful and glad to be taught, and appreciative of the true and beautiful everywhere. They are also very ready to take responsibility in regard to other young women, which helps the work greatly.

At present we are trying to shorten the course of study in our school, except for those who are to become teachers. Up to this time the course is nearly the same as that of the boys, while in addition our girls take lessons in music, sewing, etiquette, and the arranging of flowers. They also keep their dormitories and schoolrooms in order, and, of course, care for their own rooms and wardrobes. They are very industrious, and even seem to begrudge the time taken for sleep and exercise.

It is the custom to place the younger pupils with those who are older, and have attained some firmly established Christian character; and it is very gratifying to see how religiously the older ones assume this responsibility. Owing to their strong and beneficial influence, cases of discipline are exceedingly rare. They frequently gather the younger girls about them on Sunday afternoon and read the Bible with them, giving religious instruction at the same time. During Passion Week all who had non-Christian roommates met every evening for a season of prayer for them. This was continued till commencement, and quite a large number have asked for baptism as a result.

Sunday afternoons some of our girls have a Sunday school for the poor children of the neighborhood. About twenty are regularly engaged in this work, and the average attendance during the year has been seventy-five. The children, who were noisy and disorderly at first, now stand quietly with folded hands during the prayer, sing very well, and give good attention to their teachers' instructions. To be sure, there is more or less confusion, as many of the pupils carry baby brothers or sisters on their backs, and they must be trotted about at times to insure their being quiet. Sometimes, too, a little human nature crops out when cards are distributed; but no matter how unattractive the children, we find our young teachers always patient and helpful. Some of the girls meet the little ones, and lead them in from the gate; others take care of the "geta," or wooden shoes, left off on entering the room; and others act as ushers, leading them to their right places. During the week some of these teachers visit among the homes of these poor children; but it is not easy to reach the parents, who are too poor and too busy to be attracted to anything new.

Three prominent Japanese ladies have opened a school for children who are too poor to attend public schools, and much is hoped from this movement. Two classes of twelve each graduated this year; the second of these took the shorter course. Their essays in Japanese and English received much well-merited praise. They were dressed alike in gray dresses,—very pretty, and having pretty sashes and neck finishing. Some of the friends were concerned, seeing their nice appearance, lest the expense had been too great; but were pleased to learn that the material was of cheap cotton, and that the good appearance was the result of skill and care in making. One of our graduates hopes to go to Chicago, to enter the Temperance Training School there. Another has gone to the earthquake region, to work as Bible reader. The people are well-disposed to receive Christian instruction, in consequence of the labors last autumn of nurses, and physicians, and other philanthropic people among them. Her expenses will be paid from the contributions of the students in our regular Sunday school. Still another is to marry the pastor in a town where she did Bible work last vacation. Another returns home to take care of her little boy of three years old, who has been in care of his grandmother while his own mother has prepared herself to give him the education she has learned to desire for him. Some are to teach in Christian schools. All look forward to marriage as a matter of course, sooner or later. When the question comes up they will consider it earnestly and prayerfully. They will take into account the position, family, opportunities of usefulness, and the wishes and advice of friends; but the personal feeling and attraction has, according to our ideas at least, little to do with it. Still, there seem to be many happy marriages among them.

And now I want to ask for a large place in your interest for Kyoto Girls' School. It is a part of that great institution for which Mr. Neesima worked and prayed, the Doshisha,—the part in which we, as women, are especially interested. I ask for it your earnest prayers and your loving sympathy.

Sincerely yours,

M. H. MEYER.

KYOTO, JAPAN.

REVIEWS, RECONSIDERATIONS, REVISIONS.

The following letter though it comes from one of the committee on Mission Bands, we do not mark for the Coral Workers because it is just what we want everybody to read. ED.

DEAR FRIENDS OF THE INTERIOR: The time for the ingathering of the fruits of the field is here. So, also, is the time for reports, reviews, reconsiderations, revisions, and re-everything. Figures and statistics run riot in every meeting of the workers of the world, and information on all subjects is to be had without the asking.

And now here comes a statistical letter to you from the old woman of the shoe. "Eighty thousand dollars! Eighty thousand and Kobe!" How good the words sounded at the beginning of the year's work! How hopeful we were, and how we planned large things for our larger work! And how some of us have worked to carry out those plans!

And then for the children! When we said we will ask the children of the Interior for seven thousand and five hundred this year, didn't we rejoice in the assurance of our own hearts that the children could not fail us, if they knew of our need and our hopes for the work of 1892?

And why shouldn't we be hopeful when we knew that the churches of the Interior had more than one hundred and twenty thousand women bearing the name of our Master, and pledged by the very bearing of that name to the sending of that Master's message to the uttermost parts of the earth? Suppose they gave but a dollar a year for the sake of the heathen women. Why, that would be one hundred and twenty thousand dollars in itself; and that was more than we asked, by many thousands. But suppose there were some who did not know the need, and so did not give the dollar, there were so many who could give very much more than that, we surely might hope to send that little sum to the great field of our Master.

And then when we remembered how the children had responded to the call of the islands of the sea for a Morning Star, and how gladly and enthusiastically they had helped in the kindergarten work of Japan, and their love for Nancy Jones and her work in Africa, why shouldn't we expect from them the seven thousand five hundred dollars we needed to carry on this beautiful work among the heathen children far away? And then didn't we know that in every one of those two thousand churches of the Interior there were loving-hearted children longing to help? And that if there were but ten children in each of those churches to give but just a penny a week, we should have not merely seven thousand five hundred, but ten thousand dollars? And, knowing all these things, why shouldn't we rejoice and be glad with hope?

But O women of the Interior and children of the churches, do you know how you have kept us waiting? And do you know that sometimes our hearts nearly fail us when our Treasurer gives us the monthly bulletin, and we wonder if it is possible you can have forgotten or neglected the plea the Master sent you through us?

But no; we are sure you have not forgotten, and that you cannot neglect. Do you remember that last spring we told you of the wretched, dark school building in Erzroom, where the snow blows through the cracks in winter, and the water soaks through the walls in the spring? And do you remember that the children undertook to build anew, and to make it all right, and tight, and bright before the cold weather comes again? The money has not nearly all come for it. Have you sent yours?

But there is still one hope for us, and that is that you have much in the local treasury that has not been sent in, and that your best efforts have not yet been reported. And then for the children, we think that there are mite-boxes and jugs that have not yet been opened, and pledges that will yet be redeemed. But the time is so very short that everything needs to be done at once that we may not have to say at the annual meeting that our hopes have not been realized, and the eighty thousand has not been forthcoming, and that the children have failed us who trusted them.

Dear friends, what are the things that you can do to help in this emergency? Let me tell you what I think of. You can see that the money from your

own treasury is sent in to us at once. You can look after the societies of children in your church, and see that they know the need and send us their gifts. The need is great and constantly increasing, and we must all grow to meet it. Think of the waiting missionaries longing to increase the facilities for work, to admit the larger number of pupils to the schools, to send out additional Bible women, to be able to reach more of the sick and destitute. Think of the two hundred and fifty million of women dependent upon the Christian women of America for the gospel message. Think how many more of these women we want to reach this next year than we have been able to reach in the past. Think of the manifold blessings of your own life in this land of Christian privileges and civilization. Think of your debt to the sisters who sit in the shadow of ignorance and neglect. Think of the love you bear to the Master whom you joy to serve; and, thinking of all these things, give to the Board of the Interior your gifts of money and prayer to send the light into the midst of a dark world.

Yours in the name of the Woman's Board of the Interior,

MARY W. MILLS.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

October.—The Bible Reader.

November.—The Condition of Women in Heathen Lands.

December.—Review of the Year.

The topic for November has been changed, so as to bring out the needs of women in foreign lands in contrast with the change wrought on the women who have accepted Christ. "The Christian Women of Foreign Lands" will follow in January, 1892.

THE BIBLE READER.

The Extent of Her Work.—How many Bible Readers have the Congregational Woman's Boards? In what countries are they? How many are supported by the Woman's Boards of other denominations, and in what lands? See the Annual Reports of all these Boards. See for help in this study *Mission Studies* for October.

The Bible Reader among the Secluded Women.—What is the character of this work? Give something of its results. The LIFE AND LIGHT gives many incidents connected with this work. See, also, "Half Day with a Bible Woman in Western Turkey," *Mission Studies*, May, 1890.

Bible Reader in the Dispensary.—Through this access is gained to many homes.

The Bible Reader at the Outstations.—How does this differ from the work in large cities? This topic also may abound with incidents.

What has been Done for Her?—Mention training classes, summer schools, and any evangelistic schools for the preparation of these women for their work.

What ought her American sister to do for her?

THE OBSERVER.

A WORD FROM THE FRIDAY MEETING.

As the time draws near for our thank-offering meeting, September 9th, it becomes us to prepare our hearts for the service. We have our every-day obligations, but you remember what was said of "Thanksgiving Ann." "Looking after all these little things was her work, her duty, and she spent the intervals in singing praise." Let us spend our intervals in counting up our mercies, saying, "What shall I render unto the Lord for all his benefits toward me?"

We can come this morning with exultant thanksgiving, taking upon our lips the words of Miriam, "I will sing unto the Lord, for he hath triumphed gloriously." Notwithstanding all the opposition that has been made, the Lord has heard the prayers of his people, and the gates of the World's Fair are to be closed on the Sabbath. We are to stand before the world as a nation "whose God is the Lord."

As women having at heart the interests of foreign missions, think what this will mean to those who have gone from among us to hear the gospel of glad tidings to other lands. How their hearts will rejoice as they can still point to the dear home land as an example to the people of the earth, and they can "say among the heathen that the Lord reigneth." For our missionaries as well as for ourselves let us give thanks for this great mercy.

Surely this means something more for our miteboxes than "blessings at a penny apiece." And let us, like dear old "Thanksgiving Ann," get to studying what each dollar must do, till we "get 'um so loadened down wid thinkin's and wid prayin's dat we mos believe dey weighs double when dey goes."

THE Observer finds the Treasurer's reports for the last two or three months an interesting study. The self-denial offerings take turns with the thank offerings, and the four or five hundred dollars from self-denials show how ready some hearts are to give if only they can be shown the way. And the largest record of self-denials comes from a church which responded at first that they could not do anything more, so burdened were they with home missionary obligations and with a large pledge already made. Perhaps some are thinking they cannot give any thank offerings. If they will just take that plea to the Lord, he will show them where to find the offerings their grateful hearts cannot be denied the privilege of giving.

THE ANNUAL MEETING.

Mrs. Moses Smith writes :—

WE wish we knew that every auxiliary had plans already matured to send a delegate to the Annual Meeting, in Detroit, October 26th and 27th. Where societies are so remoté from the place of meeting that the expense of sending a delegate seems too great, we recommend that a number of auxiliaries unite in sending one or two delegates. In some cases all the societies in a county might unite, thus making the expense for each one very small. On the return of the delegates you might arrange for sectional meetings, at convenient places and times, at which the delegates shall report. Try it once, and see if it does not pay. We hope Michigan will send a delegate from every society, and we expect a goodly number from Illinois, Indiana, Ohio and Missouri, with representatives from all our Branches. Plans for the Annual Meeting are progressing satisfactorily. The Detroit ladies give a most cordial invitation, and the new First Church is admirably adapted to such a meeting. Everything indicates a meeting of great interest. Do not let anything convince you that your presence is not important. Your personal presence will add to the interest. Some details of the programme will be given later. An effort is being made to secure Dr. Pentecost. All who have read his letters from India know what a power he will be. It is also hoped that Rev. John Paton, whose autobiography has fascinated so many, may be secured. Letters asking for entertainment at this meeting may be addressed to

MISS ABBY BAKER,
172 Selden Street, Detroit, Michigan.

CORRECTION.

THE editor of the department of the Interior having from the pressure of necessity left her *Lyra Germanica* for some time to the seclusion of an upper shelf, and being, moreover, of a very trusting nature, welcomed the poem "Trust," when sent by a "constant reader," as a new contribution to Christian literature, and so inserted it in the September number, probably as much to the surprise of the sender as to that of any one else. But though only the wisest man had discovered in Solomon's time that "there is nothing new under the sun," everybody knows it now, and nothing is more certain than that one who gives an old thought new circulation and power deserves the thanks of the public. And really the thanks are coming in just now in very doubtful form. One of them, however, contains some facts about the old hymn, which our readers will be glad to see. Many readers will recognize this as a favorite version of "Newmarck's hymn" (1653).

Catharine Winkworth (translator), in the preface to *Lyra Germanica*, says of it: "It was written by George Newmarck, Secretary of the archives at Weimar. It spread rapidly among the common people, at first without the author's name. A baker's boy in New Brandenberg used to sing it over his work, and soon the whole town and neighborhood flocked to him to learn this beautiful new song."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Batavia, 10; Bowmanville, of wh. 21.45 for Kobe Building, 31.45; Chicago, E. L. R., 3, Englewood North Ch., 10, First Ch., Mrs. L. W. C., special, 100, Lake View, Ch. of the Redeemer, 11.50, Millard Ave. Ch., 10; Danvers, 12; Decatur, 5; Elgin, Mrs. G. F. M., 6; Galesburg, First Ch., 37.50; Geneva, 15; Huntley, 12.95; Illinois, A Friend, 5; La Harpe, 3.95; La Grange, 3; Little Boy, 1 et.; Ravenswood, 25; Rantoul, 9; Sterling, 25; Wataga, 5.50,	340 86
JUVENILE: Cambridge, Buds of Promise, 45 ets.; Moline, Mission Helpers, 10,	10 45
C. E.: Cambridge, 10; Chicago, Tabernacle Ch., 8.78; De Kalb, 5,	23 78
JUNIOR: Chicago, C. E. Dunean Ave. Ch., 3, Lake View, Ch. of the Redeemer, 12,	15 00
SUNDAY SCHOOL: Lombard,	7 00
SELF-DENIAL: Chicago, Mrs. E. B. S., 1, Two Friends, 3, Kenwood Evan. Ch., Mrs. R. H., 5, New Eng. Ch., Miss M., 2; Kewanee, 4.50; Plano, Mrs. A. W., 25 ets.; Paxton, 18.26; Park Ridge, 16.80; Ridgeland, 14; Rock Falls, 5.35; Wheaton Coll. Ch., 8.50,	78 66
Total,	475 75

INDIANA.

BRANCH.—Miss Sadie M. Gilbert, of Terre Haute, Treas.	
SELF-DENIAL: Hosmer, 1; Terre Haute, 10.17; Washington, 2.50,	13 67
C. E.: Angola, 1; Kokomo, 1; Indianapolis, Mayflower Ch., 2.12,	4 12
Total,	17 79

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 3.70; Burlington, 15.75; Cedar Falls, 1.50; Cedar Rapids, 12.75; Central City, 4.10; Chester Cent., 3.20; Clinton, 10; Corning, 3.50; Des Moines, Plym. Ch., 14.82; Durant, Mrs. S. M. Dutton, 2; Earlville, 15; Farragut, 10; Genoa Bluffs, 12.25; Grinnell, 31.50; Iowa City, 12.95; Le Mars, 3.25; Magnolia, Aux., 5.26; Mrs. Mary Bronson, Mrs. Mary Billis, and Miss Annie Raymond, Extra-Cent-a-Day, 1.50; McGregor, 7.09; Mt. Pleasant, Ladies' Benev. Soc., 18; Rockford, 4.50; Toledo, 1.44; Wells, 3,	200 06
JUNIOR: Decorah, 25; Des Moines, Plym. Ch., 14; Marion, 25,	64 00
JUVENILE: Cedar Rapids, Busy Bees,	1 00
SUNDAY SCHOOL: Eldora, 1.75; Grinnell, 58.41; Magnolia, Birthday Boxes, 1.21,	61 40
C. E.: Toledo,	1 68
SELF-DENIAL: Corning, 5; Decorah, Juniors, 6; Dunlap, 21.10; Luther, Garden	

Prairie Ch., 9; Mt. Pleasant, 1; Traer, 25.25,	67 35
THANK OFFERINGS: McGregor,	42 10
FOR KOBE COLLEGE: Red Oak,	50 00
FOR KOBE KINDERGARTEN: Spencer, Coral Workers, 5,	5 00
Total,	165 45

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Atelison, Mrs. H. O. Stebbins, 1.65; Burlington, 7.50; Douglass, 2; Eupora, 9.25; Hiawatha, 4.25; Kirwin, 17; Leavenworth, 10.15; Manhattan, 7; Nesho Falls, 1.75; Sabetha, 3,	63 55
JUNIOR: Lawrence,	6 75
JUVENILE: Kansas City, Cheerful Givers, 10.48; Manhattan, Palm Leaf, 4,	14 48
C. E.: Kinsley, 2.83; Sabetha, 5,	7 83

SUPPLEMENTAL.

Centralia, 10; Lawrence, 12; Parsons, 4.50, M. P. W., 5; Refund on expense account, 35 ets.,	31 85
Total,	124 46
Less Miss Wright's trav. exp.,	25 00
Total,	99 46

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Charlotte, of wh. 6.70 is self-denial, 31.70; Greenville, 12; Grand Rapids, Smith Memorial Ch., 5; Hancock, 15; Kalamazoo, 12.14; Litchfield, Aux., 5.56, Mrs. H. B. Eggleston, 1, Mrs. D. R. Howley, 1, Miss Turrell, 80 ets.; Lake Linden, 13; Mattawan, W. H. M. Union, 1, Mrs. G. H. Goodrich and daughter, as a F. M. Soc., 15; Olivet, 14.36; Pontiac, 7.55; St. Johns, of wh. self-denial 3, special cont. from one member, 5, 17; Three Oaks, self-denial, 5.75; Whittaker, of wh. from Mrs. L. A. H. Childs, 25, to const. L. M. Mrs. Mary A. White, of Garden Prairie, Ill., 35,	192 96
JUNIOR: Coloma, C. E., 6.70; Grand Rapids, Park Ch., Y. L., 35,	41 70
JUVENILE: Coloma, Lamp Lighters, 3.50; Edmore, Pine Tree Mission Band, 1; Grand Rapids, Park Ch. S. S., 19, South Ch., Snubeam Band, 2.30; Manistee, Willing Helpers, 5,	21 80
SUNDAY SCHOOLS: Alpine and Walker, 2.25; Three Oaks, 54 ets.,	2 79
FOR KOBE COLLEGE BUILDING FUND: A Friend,	1,000 00
Total,	1,259 25

MISSOURI.	
BRANCH.—Mrs. J. H. Drew, 3101 Wash- ton Ave., St. Louis, Treas. Kansas City, Clyde Ch., 25.93, Olivet Ch., 3.75; Neo- sho, 9.50; St. Louis, First Ch., 12.85,	52 03
SELF-DENIAL: St. Louis, First Ch., C. E.: Joplin,	11 00 10 00
JUVENILE: Kansas City, Olivet Ch., M. B.,	3 00
Total,	76 03

MONTANA.	
SELF-DENIAL: Billings, 16; Helena, 7; Liv- ngston, 3.50; Missoula, 3.50,	30 00
Total,	30 00

NORTH DAKOTA.	
BRANCH.—Mrs. G. L. O'Neale, Treas. Tap- pan, 4.35; Pingree, Cong. Ch., 1,	5 35
JUVENILE: Oberon, Coral M. B.,	10 00
Total,	15 35

SOUTH DAKOTA.	
BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Asitton, 5; Buffalo Gap, 2.70; Iroquois, 3; Lesterville, 1.50; Yank- ton, 17.79,	29 99
JUNIOR: Yankton, Y. P. M. R.,	50 00
JUVENILE: Huron, Willing Workers, for nails for Erzroom School, 7; Yankton, Willing Hearts, 35,	42 00
SUNDAY SCHOOL: Armour, for Erzroom School,	4 00
SELF-DENIAL: Lesterville,	2 00
Total,	127 99

OHIO.	
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 35; Alexis, W. W., 3.83; Andover, 20; Aurora, 5; Bur- ton, 10; Chatham, 5; Cleveland, First Ch., 15.55; Kinsman, 14.80; Oberlin, 86; Ridgeville Corners, 6.43; Toledo, First Ch., 110; Wellington, 13.88,	325 49
JUNIOR: Kelloggsville, Y. P.,	1 00
C. E.: Wellington,	10 00
SPECIAL: Marietta, Mrs. M. D. F. and friends, for Mrs. Coffing's Kindergarten, 20; Lorain, Junior C. E., for window in Erzroom School, 6,	26 00
SELF-DENIAL GIFTS: Cleveland, First Ch., 7.95; Kinsman, 5.20; Oberlin, 14.30; Ridgeville, A Friend, 1,	28 25
390 74	4 17
Less expenses,	386 57
Total,	386 57

ROCKY MOUNTAIN.	
BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, First Ch., 25; Crested Butte, 6.35; Denver, First Ch., 150, West Ch., 6.15, Boulevard Ch., 12.90; Second Ch., 5, Park Ave. Ch., 39; South Broadway Ch., 27.65; Greeley, 10; High- landlake, 22.96; Manitou, 14.75; Pueblo, Pilgrim Ch., 4.20, First Ch., 20,	343 96
C. E.: Colorado Springs, First Ch., 6; Den- ver, First Ch., 6.05, South Broadway Ch., 25, Boulevard Ch., 12.50; Highlandlake, 7; Manitou, 65 cts.; Pueblo, First Ch., 2.70,	59 90
SUNDAY SCHOOLS: Denver, Park Ave., 5.40; Otis, 2,	7 40

JUVENILE: Denver, Park Ave., M. B., 20, South Broadway Ch., Junior C. E., 10.50; Manitou, Coral Workers, 9.16,	39 66
LIFE MEMBERS: Denver, Second Ch., 15, M. B., 10, for Mrs. John Robertson, Den- ver First Ch., C. E., 25, for Miss Isabel M. Strong,	50 00
Total,	50 92

WISCONSIN.	
BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Antigo, 32.52; Boscobel, 10; En- deavor, 8; Evansville, 14.25; Eau Claire, 32.83; Hayward, 25.25; Leeds Center, 5; Oshkosh, 14; Ripon, 25; Sparta, 12; Springvale, 10; Waukesha, 8.40,	197 25
SELF-DENIAL: Madison, A Friend, 5; Stoughton, A. B. S., 5; Waukesha, 2.50; Whitewater, 1.10,	13 60
JUNIOR: Trempealeau, Y. L., 5; White- water, Lend-a-Hand Girls (K. D.), for Marash College, 2,	7 00
JUVENILE: Endeavor, M. B., 8; Windsor, M. B., 15,	23 00
240 85	4 80
Less expenses,	236 05
Total,	236 05
LIFE MEMBER: Ripon, Mrs. Ellen Grant.	

CHINA.	
Peking.—Miss Chapin, Thank Off.,	10 00
Total,	10 00

CONNECTICUT.	
A Friend,	60 00
Total,	60 00

JAPAN.	
A missionary at home, self-denial,	1 00
Total,	1 00

MASSACHUSETTS.	
Newton Centre.—A., for Miss Little,	50 00
Total,	50 00

NEW YORK.	
New York.—Mrs. Roxanna A. Wentworth Bowen, 200; Patchogue, Friends, for Kobe, 10,	210 00
Total,	210 00

TENNESSEE.	
Memphis.—Second Ch., 2.70, S. S., 1.60,	4 30
Total,	4 30

TURKEY.	
Monastir.—Help Soc., 6.60, Sympathy Soc., 11, E. R. B., 2.20,	19 80

MISCELLANEOUS.	
Sale of leaflets, 8.78; boxes, 4.65; envel- opes, 58 cts.,	14 01
Receipts for month,	4,086 87
Previously acknowledged,	43,404 53
Total since October,	\$47,491 40
Miss JESSIE C. FITCH, Ass't Treas.	

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